

OF THE

# PHILADELPHIA CONFERENCE TRACT SOCIETY,

AUXILIARY TO THE

TRACT SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

PRESENTED AT GREEN STREET M. E. CHURCH, PHILAD'A, THE SEAT OF CONFERENCE,

MARCH 25, 1859,

BY ANDREW MANSHIP, CORRESPONDING SECRETARY.

Residence, No. 859 Broad Street, near Poplar.

TRACT SOCIETY ROOMS, No. 119 NORTH SIXTH STREET.

"Give attention to reading."-ST. PAUL.

"Carry books with you through every round: exert yourselves in this: be not ashamed, be not weary, leave no stone unturned."—Wesley.

PHILADELPHIA.
BRYSON'S PRINTING ROOMS, No. 2 NORTH SIXTH STREET.

1859.





# SIXTH ANNUAL REPORT

OF THE

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OF THE

# Philadelphia Conference Tract Society,

1859-60.

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### SIXTH ANNIVERSARY MEETING.

THE Sixth Anniversary, proper, was held in Green Street M. E. Church, Philadelphia, as will be seen on page 7 of this Report, but we think it proper to state, that on the preceding Sabbath, March 20th, 1859, in Jayne's immense Hall in Chestnut Street, was an interesting day in the history of our Philadelphia Conference Tract Society. It was a day of general anniversaries almost, of Juvenile Missionary Societies and other important movements of the Church, being on the eve of our Annual Session. So much so, we found we could get no choir to do our singing for us, they having previously been engaged for other interesting events in the different churches. The prospect for us looked gloomy. But we had gone too far to retreat. The Hall had been engaged, the colporteurs who were to speak, showing the practical workings of the Society, had been called in from different parts of the Conference, our excellent presiding Bishop Scott had also favorably responded to our call, and was ready to preside over our deliberations and exercises, and the best of all "God was with us." But to give our readers a better idea of the meeting, we will copy from the Evening Bulletin, a leading Journal of this city, what it said relative to it, the following day.

"Interesting Tract Meeting at Jayne's Hall.—There was a great outpouring, yesterday afternoon, at Jayne's Hall, of the friends of the Tract Society of the M. E. Church. Bishop Scott presided. An appropriate Hymn was announced by Rev. J. D. Curtis, and sung by the whole congregation with much spirit, after which Rev. Bishop Ames offered a most feeling Prayer. The Corresponding Secretary, Rev. A. Manship, made a few remarks, giving some very interesting facts, which facts related to the doings of the Society for eight months.

After the remarks and statements of Mr. Mansuip, Montgomery's Hymn, beginning,

"Tracts have the gift of tongues, they preach
Through every peopled land.
In all the forms of human speech,
That all may understand,"

was sung, being] led by Mr. Samuel Sappington, of Green Street Church.

The Hymns sung on the occasion were printed on slips of paper and distributed through the vast audience. The tunes chosen were plain and simple, and all joined in with spirit.

Rev. Wm. L. Gray, Pastor of Frankford M. E. Church, was then introduced, and made an appropriate address. His heart evidently is in this work; he spoke of the doings of the Frankford Tract Society in high terms, and stated that it had circulated about 60,000 pages during the year.

Mr. C. B. Cresher was the next speaker. He has labored among the people of old Berks county. With great simplicity he addressed the audience, and gave many interesting facts. We would infer that this gentleman is a model colporteur. He has visited during the year, over 3,000 families, and circulated between eleven and twelve hundred dollars worth of religious books.

Mr. John Cook, Superintendent of Tract distribution in New York, was happy in his remarks. One of the most pleasing incidents he related, was his own conversion by means of a Tract. Mr. James McLaughlin, for some two years a colporteur in the Philadelphia Conference, spoke of his promiscuous visits, (and this is one advantage of the colportage system, they can go where the minister cannot with propriety.) He reached the residence of a wealthy Roman Catholic gentleman, who treated him very kindly, and when he opened his books and wished to introduce them, of course the Roman Catholic refused, but he was attracted by a work called "The Tongue of Fire," by Rev. Wm. Arthur; said he, "Is that Wm. Arthur, of Ireland?" He was informed it was. Said he, "I used to go to school with him, and sure I shall buy any book he will write!" The sale was effected, and this opened the way for the sale of others in that family. Prayer was offered up, tears were shed, and the colporteur went on his way. This may be "bread cast upon the waters and found after many days."

Rev. John Street, of this city, made some pertinent remarks bearing on the collection, and this excellent cause. The amount realized was about \$175. Other ministers and colpon were there, and if time had allowed, would have addressed the audience. Among the ministers on the platform, we saw Rev. J. Castle, D. D., Rev. J. Mason, Rev. A. Wiggins, Rev. J. Heysinger, Rev. A. Longacre, Rev. J. Duhamel, Rev. Wm. Bishop, Rev. J. B. Maddux, and no doubt many others were in attendance. About 5 o'clock, Rev. Bishop Scott announced the last hymn, which was sung with enthusiasm.

"All hail the power of Jesus' name, Let angels prostrate fall; Bring forth the royal diadem, And crown him Lord of all."

The benediction was then pronounced by Bishop Scott. The regular anniversary of the Conference Tract Society will be held at Green Street

M. E. Church, on Friday evening next. The following ministers will speak.:—Rev. D. W. Bartine, Rev. F. Hurn, Rev. Dr. Strickland, Rev. F. S. De Hass.

Those that want a scat will have to go early, for the interest in behalf of the Tract cause in the M. E. Church, is very much on the increase, judging from what came under our observation yesterday afternoon."

As predicted, on Friday Evening, March 25th, 1859, the Church (the seat) of the Conference, was densely packed at the appointed hour. The speakers, Rev. F. Hurn and Rev. F. S. De Hass, were most happy in their addresses. Rev. D. W. Bartine and Rev. J. H. Torrence, added a few appropriate remarks. Thomas T. Tasker, Sr., one of the Vice Presidents of the Society, in the chair, and the Rev. I. T. Cooper, D. D., opened with prayer, after which the congregation sung a suitable hymn. In the absence of the Rev. A. Manship, the Agent and Corresponding Secretary, (whose absence was occasioned by extreme sickness in his family,) the Rev. A. Wallace read the Annual Report, the substance of which was as follows:

Seven years ago our General Conference took hold of this twin sister of our Heaven-born Missionary Cause with a vigorous hand, and our noble Conference was one of the first to adopt the plan presented by the Parent Society, (so ardently represented by Rev. Abel Stevens,) its first Corresponding Secretary. And from that time, steadily, we have "walked by the same rule and minded the same things." Some of our Conferences have vascillated, not in regard to the importance of the Tract Cause, but in regard to the means to be employed in carrying it forward. We have not only adhered to the Special Agency idea, but we have had an efficient Board of Managers with an Executive Committee, who have regularly met at their Depository, established in their outset, and have transacted business for the Church, not with the view of making money, but diffusing on a wider scale, a wholesome religious literature. Who can doubt the importance of such a work? And by the different appliances that have been brought into requisition, this Conference Tract Society has purchased for itself "a good degree;" so much so that the Annual Report of the Parent Tract Society just published, says: "This is perhaps our most important auxiliary, and has performed au almost incredible amount of labor."

> "When the work was first begun. Small and feeble was its day."

But we have great cause to believe that it will, in our bounds, spread more and more, and diffuse itself in the most wholesome manner from the coal regions of Pennsylvania to the levels of Virginia, the northern and southern extremities of our Conference. We have unmistakable evidence that many pious hearts beat in unison with this movement in our midst. A few weeks

ago I visited an appointment on the Eastern Shore of Maryland, and from the interest taken in the Tract Collection by a pious young lady of means, I was led, on returning home, to write her a full account of the nature and importance of our work, and with some considerable fear and trembling asked her co-operation so far as to make an annual outlay of one hundred dollars, for the support of a young man of piety and zeal in the Master's cause, to go into the neglected parts of some given district, that she might name, and sing, pray, exhort, seatter tracts, eirculate books, and hunt up neglected children and bring them into Sabbath School, and do the work of a Home Missionary. That letter was written in the spirit of prayer, and now I am happy to say that it was duly considered, she very properly eonsulted with her noble-hearted Pastor, and he was the bearer of a letter to me on the first day of the Conference, containing \$100. She said, "Dear Mr. Manship, I send you \$100, send the colporteur wherever you think best. I wish you a great deal of success in your efforts to do good." May many "go and do likewise." This course of things would soon cover the ground, "and the solitary places would be glad for them." A number of calls have been made for eolporteurs to be employed in certain localities within our bounds, assuring us that there was great need for such laborers, and it is to be regretted that on account of not having the means, those requests could not be complied with in all cases.

In a certain neighborhood, through the liberality of a beloved family, a young man has been employed, he comes up this year for admission into our Conference. One of the ministers in that region wrote us "Many will thank God in the day of eternity that ever the foot of a colporteur trod the soil of old Schuylkill county." Is this system of colportage a work to be despised?" One brother, during this conference year, in a region where Methodist Churches and ministers are rare, has visited 3,121 families, and preached and prayed from honse to house, and has sold eleven hundred dollars worth of religious books, and that, too, in an enemy's land. To the usefulness of this active colporteur, many ministers of our Conference can testify. We sent out as many as possible under the circumstances.

1. Number sent out, 2. Aggregate time of labor, 8 years and 1 month. 3. Families visited, 19,935 4. Families prayed with, 6,645 5. Children brought into Sabbath School, -425 6. Supplied families with volumes of books, 6,222 7. Pages of Tracts distributed, 1,256,361 8. Number of reli ious meetings held, -620 9. " conversions, 165 " volumes sold and donated, 33.112 10. " families without Pastoral care, 7,294 46 11. 66 12. without the Bible, 190 64 13. of Tract Distributors, 350 14. without any religious book, 500

To show the great usefulness of this scheme of Evangelism, allow me to call attention to the following incidents connected with our labors this year, and the following are only a few of many that might be given.

A colporteur reports: "While employed, I have seen sinners come to the altar, and I have seen souls converted; I have heard the penitent sigh, and seen the mother brush away the penitential tear in families where I have prayed. One poor sinner was converted in the Eastern Penitentiary in Philadelphia, and another in a private family." The same colporteur says: "In my travels I found a dying boy, fourteen years old, wasting away with consumption, without any religious training. I found him anxious about his soul; I explained the way of salvation to him, and three times I went to that dying boy's house and prayed. The last time I prayed in secret; I got the assurance that my labor was 'not in vain in the Lord.' While I was off in another direction, he died in peace. He often asked for me, and wondered why I did not come again to see him. His mother seut for me to speak over his corpse on the funeral, feeling, under God, the poor colporteur had been the means of leading her son to Jesus."

Another one reports: "I have just been, Brother Manship, greatly encouraged in my poor labors as a colporteur. A family living in the outskirts of the city I have visited and frequently prayed with. I have scattered there many tracts; I did not know that any good would ever come out of them. The lady of the house was taken very unwell; she sent for me; I went at once and found her quite ill. She said, 'You are the man above all others I desire to see; pray for me, pray for me!" I did so; I went again and again. She said, 'My heart is so hard." The colporteur said, "We have nothing to do with the past, nor with the hardness of the heart; Christ came to save that which was lost. I know no better language for you to adopt with your lips and your heart than,

'Other refuge have I none; Hangs my helpless soul on Thee.'

"The big tears gushed from her eyes, and while we joined in prayer she most devoutly prayed for mercy through Jesus Christ; and while yet upon our knees the blessing of pardon was imparted, and she rejoiced greatly, shouting, 'Glory, glory, glory! sing, sing, sing!' 'What shall we sing?' asked the colporteur. She replied,

'Jesus, lover of my soul, Let me to thy bosom fly.'

in which she heartily joined. She lived happily three weeks, exhorting all that came to see her to fly to Jesus; and then 'melted away unto the light of heaven,' a sinner saved by grace."

A colporteur reports from the lower part of the Conference: "In my visiting among the poor and destitute, I called to see a family, and when I entered the door I found the father and mother both absent and the

ehildren alone at home. I conversed with them individually on their personal salvation, and gave each of them a tract, prayed with them fervently, and was much blessed in so doing. I took my leave, but came back that way in a few days. The old lady seeing me came out to the road and asked me if I had any more little books like those I gave her children; 'if so please give me one also.' The colporteur said, 'I went into the house with her and her husband, who gave me a hearty welcome and thanked me for caring for their children; and with great emotion informed me that one of the little girls had embraced religion since I was there. I talked with her; she said the Lord had pardoned all her sins, and she thanked me with tears in her eyes. I prayed with the family and went on my way rejoicing, giving glory to God. May the whole family be brought in."

Another one, who is employed by our society to go forth among the Germans, has visited thousands of families; and though he has not distributed so many books, he has held over two hundred religious meetings for exhortation and prayer, and done the work of a faithful home missionary. Many thrilling cases of conversion have taken place through his labors. He went into a bar-room recently and distributed tracts, and while there, greatly to his surprise, he found a young man that he was acquainted with in Germany; they were confirmed together in the Lutheran Church when boys. The colportenr told him he was glad to see him, but was sorry to find him drinking, and gave him a German tract on the evils of intemperance, and invited him to come out of that place and go home with him: he did so, and stayed till late at night. The colporteur explained the plan of salvation to him 'more perfectly;' and when his fellow-countryman left he bought a copy of Wesley's Sermons and a Bible, and read and prayed for about two weeks, deeply penitent. He went to a little prayer meeting, held by the colporteur, where he found 'peace with God through our Lord Jesus Christ.' I saw him a few days since, an exceedingly intelligent happy young man. Who can tell but some day he may, as a minister of Christ, go back to Germany and preach the glorious Gospel in power and in demonstration of the Spirit. A beloved ministerial brother, recently writing an account of his circuit, spoke in terms of commendation of the colporteur in that part of the conference, and referred to him, his tracts and books, as a very efficient cause of the revival in his midst.

"On my recent visit to Tamaqua, Pa.. in the coal region, I found a fine revival in progress under the pastoral care of Rev. C. F. Turner. The enthusiasm for the tract cause was remarkable. Here the people are intelligent, and where the people are intelligent, this eause will receive a hearty support. And notwithstauding the great pressure there at this time in money, I never saw sixty dollars contributed with more cheerfulness, and with a better religious feeling. I cannot forbear giving one incident in the Sunday School which I had the pleasure of addressing. This, I may truth-

fully say, is one of the most interesting Sabbath Schools in our Conference. Brother Milton Bailey, the superintendent, is a noble officer of this kind. But the incident. After I delivered the address, I did not calculate on making much, if any, of a financial effort. Up rose one of the Sunday-School laborers, and said: "Not long since, in one of the coal mines, two engineers were overcome by the deadly gas far down in the bowels of the earth, and they entered there, prosecuting their duty, to come out no more That was a solemn moment. All seemed afraid to enter, to bring out their dead bodies. Finally a thorough-going Methodist miner said, 'Tie the rope round me, and I'll bring them out or die in the attempt.' He made the effort. The gas in a degree overcame him, and almost in a dying condition he gave the signal. He was brought out, and as soon as he rallied he went again, and succeeded in accomplishing his object." Said the speaker: "That man was brother George Rouse, one of the teachers of this school, and I ask the children of this school to make him a life member of the Philadelphia Conference Tract Society." It ran like electricity, and the bright-eyed children sprang to the work, and it was soon accomplished.

That was the last Sabbath in January of the present year, and let me say to my young readers, that little Martha Faull, who took a lively interest in this matter, is now dead! I received a letter a few days ago from the superintendent, who said: "She came to the Sunday School on the thirteenth of February, and handed in her contribution for the tract cause, and on Sunday, the twentieth of February, she joined the lambs of the flock in heaven. I went from the Sunday School on the twentieth inst., and found her dying. She said, "I am not afraid to die. I love Jesus, and Jesus loves me, and he will take me to himself;' and at half past four P. M. she ceased to breathe, and went to live with angels."

In this coal region we have a faithful colporteur employed who is "abundant in labors." He was recently holding a meeting in a wicked town, and at the house where the meeting was usually held, some sons of Belial went with stones, and threw them with violence through the window where they supposed the colporteur and a few persons were convened together for worship; but there was an ivitation sent to him to hold his meeting that night in another house, where there was a man dead! Rather a singular place to hold a prayer and exhortation meeting, but was there not a special providence in it?"

Another one of our laborers visited a sick lady, connected with the Society of Friends. She said to him—"tell me all about the new birth, tell me all about the atonement." Hours were spent in explaining the way of salvation more perfectly. When he was through, she said, "sing to me, 'Come ye sinners poor and needy'." This was promptly done by this Tract laborer, and in answer to prayer, while he was yet in her chamber the Lord revealed himself, she praised the Lord, and continued

happy until death, and when she was dying, she exulted in God her Saviour. And one of the last things she did was to send her love to that man of God that pointed her in her sadness and sorrow to the "Lamb of God that taketh away the sins of the world," and requested that he should be invited to eome to the funeral and speak. He went, and though scores of Friends were there and two of their ministers took part in the exercises, the Tract laborer also preached, and preached Christ and him crucified.

"And the people heard him gladly."

Your Tract Agent has done the best he could in this field, "white unto harvest." This, as well as the two preceding years, has been toilsome. difficult, but nevertheless happy. I do not know that I have ever been of much use to the Church or to the world, but if ever I have, I am well satisfied that no period of my poor ministerial life has been more owned and sanctioned of God than in this work. Many have been the times after preaching and taking the collection, the Gospel has been the power of God unto salvation, and the shout of the new-born soul and the ery of the penitent has been heard. It was so last Sabbath, (March 13th,) and the saints of God also 'shouted aloud for joy;' so that if that was my last Sabbath in the tract agency, I close up on a flood tide of religious feeling. I preached in the morning, and addressed the Sabbath School at 2 P. M.; at half-past three addressed the Young Men's Home Missionary Association, and at night preached to one of the most crowded audiences I have met with this conference year. The place I allude to is the first church in the city of Lancaster, under the pastoral care of the Rev. F. Hodgson, D. D., who is just elosing up his term of service.

May this and every Gospel appliance be energetically prosecuted, until

"Jesus shall reign where'er the Sun,
Does his successive journeys run,
His kingdom spread from shore to shore,
Till moons shall wax and wane no more."

We have great pleasure in announcing that our Board of Managers have recently become incorporated. The Board is composed of an equal number of ministers (members of the Conference) and laymen. This will give us a better position in a business aspect. And further, should any of our friends feel so disposed, they can bequeath amounts to the Society, or leave legacies: What object is more meritorious? How frequently we read of other denominations leaving legacies to their different benevolent enterprises! Shall the Methodists be behind others in deeds of generosity? The Society, under this arrangement can hold those legacies. Why should not such a worthy enterprize be remembered by our friends in their Wills? Our Book Agents, who deem this Society an important ally, are highly pleased at our becoming chartered, and are anxious for this auxiliary to go on and prosper.

# Labor and Results.

	10
Number of Colporteurs sent out,	12
	s. and 1 m.
Families visited,	19,935
Families prayed with	6,645
Number of children brought into the Sabbath School	425
Supplied families with books to the number of	6,222
Number of volumes all told, sold and donated	33,112
Tract pages distributed,	1,256,361
Number of Religious Meetings held,	620
Number of families without pastoral care,	7,294
Found without the Bible,	$\begin{array}{c} 190 \\ 500 \end{array}$
Number without any Religious Book,	
Number of Tract Distributors,	<b>3</b> 5 <b>0</b>
and publications by them circulated, no doubt many	105
more,	165
Many of the cases of conversion have been truly thrilling.	
A few only have been given. Should not such a Home Mission-	
ary work be encouraged?	
BUSINESS ITEMS.	
1. Cash received from last years subscriptions, reported this:	\$ 116 65
2. Tract Collections cash received up to date,	4,150 28
3. A subscription from one gentleman,	1,000 00
4. Reliable funds to be paid when called for,	100 00
5. Balances and other Resources from collections, &c. about	$200 \ 00$
6. Profits coming into Agent's hands to assist in supporting	
Colporteurs from sales effected by them, the Agent	
being charged wholesale and the Colporteurs selling at	
retail,	789 <b>66</b>
Disbursed as follows, by the Agent under direction of the	
Executive Committee and Board of Managers:	
1. Paid for Tracts, Good-News and books donated	859 55
2. Paid the Parent Society,	130 00
3. Paid to relieve families found in distress,	$30 \ 52$
4. Paid to support the Colporteurs,	2,266 16
5. Paid expenses of Colporteurs,	253 23
6. Paid the Agent's Salary and House Rent,	1,300 00
7. Paid Travelling Expenses of Agent,	213 58
8. For Furniture for Agent's House, &c	88 40
9. For Certificate Frames, for Sabbath Schools, Charter, &c.	$110 \ 00$
10. Paid for Printing Report, &c.,	84 33
11. Paid for Stationery, Stamps, &c	$30 \ 00$
STATE OF THE DEPOSITORY.	
Debts due Depository,	5,252 13
Stock,	2,552 00
Fixtures,	300 00
Cash,	54 48
Owen, 1000 1000 1000 1000 1000 1000 1000 10	94 40
	8,158 61
Liabilities,	6,280 31
Present worth,	1,878 30
Sales for the year,	
Profits,	
Expenses,	
Net Gain, \$ 89 32	
© 03 04	

# 3 Mord for the Tract Cause.

The following very excellent letters on the Tract cause, from the pen of Mr. Thos. T. Tasker, appeared under the above caption, in the "Christian Advocate and Journal," a short time before the convening of the last Conference:

#### LETTER No. 1.

The Tract cause, in the capacity of conference auxiliary, having a conference agent and corps of colporteurs, has now been under experimental test for several years, producing results of which our ministers and friends will judge. Many whe have patiently watched the workings of this Church enterprise, and with prayerful solicitude committed it to God, are now satisfied that it is increasing in favor and power, and that the time to resolve upon its future eminence is at hand. The tap root has penetrated deep into the subsoil of society unreached before, and is daily aggregating to itself influences from the mine of thought and experience that must cause its growth to be both strong and luxuriant. See the numerous reports of

Rev. A. Manship and others.

This auxiliary has retained the original plan of conference agent from the beginning, and there have been appointed in the following order, the preachers herein named: Rev's J. Mecasky, Cunningham, Miller, and Manship. These brethren were appointed by the bishop, with the consent of the conference, hut not without opposition on the part of some of its members, whose views did not fully harmouize with the plan. This difference of opinion, it is helieved, is fast passing away; and it is hoped there need be no more anxiety about the appointment by the bishop of a conference agent. Many of our most staunch and hearty friends consider the agency an indispensable feature in the plan, and when we fully consider the work he has to perform, there can remain no surprise at the conclusion; for example:

His business is to select from the ministry and people, as he best may, all the colporteurs, take charge of them, appoint to each his field of lahor, visit them there as often as he cau, keep his accounts with them in order, preach in our charges and on circuits on the tract cause, take up collections, etc., etc. A large, diversified and

important work, for which but few men are thoroughly adapted.

There is another feature of the original plan, peculiar to this conference auxiliary, that deserves notice. I mean the fact that the Tract Board formally organized itself immediately after its appointment by the conference, created an executive committee, who should hold weekly meetings, rented a store, to be used as a depository, and for the sale of tracts and books, as well as a place of accommodation for the agent, where he might feel free and at home, have his books properly cared for, dispatched to his order, meet his colperteurs and friends as needs be, and also where the board could hold its regular and special meetings; and in addition to all this, sell to wholesale and retail purchasers, our books, periodicals, etc., on the host terms, and thus establish in our midst a common center of hook and tract influence, having a radius pointing both from and to itself, susceptible of such growth as its friends choose to give it, which time only can show.

This is considered by some a bold and manly feature of our doings, in which we take precedence of all other auxiliaries known to us, and which it is helieved has been a considerable help to our agent in his laborious work. Thus far the cause has been urged on to a pleasing and promising growth; labor and reward have tempered each other, and indeed our labor hath not been in vain to the Lord! We are looking for strength out of Zion, which we have a right to expect in Gospel measure. In conclusion for the present, I repeat that: First, We have had a conference agent from the beginning, and are assured by new proofs, constantly occurring, that this is the true plan. Secondly, We have had an efficient Board of Managers and Executive Committee, Tract and Book Depository ef our own. Thirdly, We have growing encouragement to go on as we are, because our operations have experienced fewer and less powerful vicissitudes than other similar organizations that have followed a different and less systematic course.

#### LETTER No. 2.

In the Tract Cause, organized as it is with us, there is a tangible and systematic form of operation, that can be readily identified by its regular and efficient labor, disbursing agency, safe tract and book business; the whole bearing kindly in a thousand forms of steady leverage upon our more obvious and controlling machinery as a Church, and through its conference agent having special claims upon ministerial patronage.

It may be said with assurance that just such means, looking to the constantly and widely spreading abroad of saving knowledge, is not more than ought to be expected of us; it is assumed, by universal consent, that we shall always be stirring up, ferreting out, working by the under and upper currents of things; giving sin and Satan no peace or quarter of any grade, until, through us and others, our triumphant Jesus has "put all enemies under his feet."

Ministers of the Gospel stand upon the banks of the river of life, calling with a trumpet voice, "Ho, every one that thirsteth, come ye to the waters!" while tho humble colporteurs, with their bundles of books and tracts, are seen in the distance, bringing along by the hand of affection, men, women and children to hear the word The solitary places are made glad because of them. It is to this seemingly small instrumentality that we as a people are largely indebted, because it does tho work that would not be done without it, and the measure of its value is the difference between nothing and something, with every variety of magnitude and vastness, made known by immediate and prospective benefits. Hidden mines of vast wealth have been discovered by the powers of enterprise. Columbus, led on by secret impulses, directed the prow of his frail bark hither and thither until he discovered a continent of surpassing destiny.

When our country was not so thickly settled, stations few, circuits large, our ministers had much of the feeling of pioneers. Meu for the times, they then thought it less labor to visit their people and others in the wilderness than some do now those that live near to them, (to be local and central is nice and easy,) and hence we must have a new instrumentality that will effectually meet and overrule this new order of things, (partly the result of our wonderful growth in population,) or we shall lose caste; and finally, the Head of the Church may haud over to some more willing and self-sacrificing hearts and hands, the work and reward which he

had laid out for us. "Let no man take thy crown."

Tracts and books must be carried to the doors of the people, no matter where they live or what it costs to reach them. The duty is imperative; to seek and to savo is our business; God hath given to us largely that we may give to them who have not, and the encouragement already had is a sufficient voucher for the future. Yea, the work must increase; our population is increasing, and meu of corrupt minds know it, and are laying their plans accordingly. No time to say all is well when sudden destruction is at the door. Our system of colportage must be kept up; it will in time greatly help to keep us up, and put sin and ignorance down.

Our colporteurs are valuable forerunners to other means. The people, generally, receive them without prejudice, and they are of much use by exhortation, prayer and labor, carrying books to the people, which is often like putting a window in a room where there was none. That if it does cost money to keep them going, you can save your portion out of needless expenses, things that only pamper the appetite, and make you a less dignified Christian; besides, a good dose of self-denial now and then will be much better for your health and usefulness, than the luxuries of the confectioner's shop, or the perfumes of the toilet.

There are searcely any living in this land of all things that may not enjoy the gratification of giving as much as God requires, (and that is considerable,) if they

would use economy and frugality as they may and ought.

Our conference agency must be renewed at the proper time. An accredited minister must head the system for the sake of system and efficiency. Ministers are looked up to as being in heart present in all the plans of the Church that bear upon the moral training of the people, and this is a direct instrumentality of that sort.

The agent's position, uniting in his joint relation both the ministry and membership, does not imply any want of generous conception of the ability or disposition of the regular ministry to do the work, yet it is a fair assumption that the work will be done with a thoroughness that may not be expected without it; and moreover, if the agent be an interesting man, his visits to the Churches may be of the most pleasing and useful kind to both preacher and people, and in some cases really helping them over a dead point by a new momentum.

Some have objected to the agency because of the agent's salary, as though the Church was a loser thereby to that amount. How could that be? He has a right to live by the ministry, and surely in his position he is doing the work of a minister, (one or more:) and further, if the moral ends of the Tract movement require such an official, it must be a mistaken economy that would place the dust of gold on the balance of the sauctuary against the deathless interests of accountable man.

#### LETTER No. 3.

That a measure may be successful it should be good in itself, expedient, as manifested by surrounding circumstances, and timely in its coming forth to influence and mix in with the condition of things for general and special utility and progress.

Are we right in claiming all this for the Tract cause, seeing it belongs to the highest order of good, contemplates the widest range of distribution, bearing upon its face a domestic missionary aspect, and happens to be coincident with the most remarkable visitation of graco upon the public conscience witnessed in our day; and therefore, if properly used, may be co-efficient in the promotion of universal good. Not that it is a new measure, but that it hath received a new impulse and

solidity of form, gradually coming up to an indispensable measure.

The subject-matter of tracts render them constantly desirable. Teaching, warning, exhorting, comforting, they are the cream of truth, the voice of danger, the melting sway of entreaty, and the charm of sympathy. God is in them, and with those who distribute them. Many have read them to their salvation. The fact is we have no instrumentality that can take their place, and therefore it is proper and best that they should have an abiding place in our midst, a prominent, strong, and rich position, a commanding center of power and speed. We cannot entertain too high notions of the value this instrumentality is and may be to us. It is full of affinities and attractions that, by natural and unseen processes, aggregate, eement, and form up into visible existence, hidden influences for good.

The straightforward course of the Philadelphia Conference toward the Tract Cause, has created a stand-point from which its friends have been able to look around to advantage, and it may be that wise men may yet use our elevation to

assist their own vision.

This is a Church movement! the host of the Lord in solemn procession; and while we may not be pompous, we should be prominent; not proud, yet lift up our banner high; not selfishly scetarian, yet doing the work assigned us as if we had but one chance, and all the time preparing for the largest demands upon us by the

growing wants of the world.

A king once said to a daughter that had pleased him greatly, that she might ask what she would, even to the half of his kingdom, and it should be given her. Hath this child of Providence, the tract and book interest, pleased us? If so, what will we give in proof thereof. We want a Tract and Book Depository (house) in this eity, in the best place the city can afford for business purposes; and to reach this deserved boon to our long labors and usefulness, we must raise one hundred thousand dollars in cash, or its equivalent. "Ah," says Unbelief, caught napping, and startled at the wildness of the project, "I tell you all, straight up and down, that such a scheme cannot be carried through." So you say, Unbelief, and therefore we shall have nothing to do with you or your prophecy; and further, we believe our friends would not have their names recorded upon your catalogue of persons and things, if it might be set in diamonds. We understand the paucity and forwardness of your branch of antichrist, and shall treat you accordingly. Now urged Indifference and Covetousness. Wait a while, say they; don't hurry things so; wait. We have waited too long already; twenty chances have gone by in full sail before our eyes, and every other denomination has surpassed us in this respect; besides, your generation will never cease preaching up a dead calm, or blowing a contrary wind; it is in you, and we are forbidden by natural laws to expect anything clse from you. We would not be even uncourteous to anybody; but really, when we look at you and think of your history, there comes up a war in our members, and, lest we should under great trial compromise our dignity, you had better get out of the way. We shall not attempt impossibilities, and we have more dependence on means than miracles; and while it is true that a ship cannot sail to port with ou wind, or a marksman shoot without powder, yet if the wind and the powder happen to be present, then look out! Now, then, for a modest show of what we have to rely upon, and in the first place we have the big heart of Methodism, the area of which has not yet been fully computed even by our best scholars. Secondly, we have a mighty pulsation going out from this heart in the visible activities of two hundred itinerant ministers, six hundred and forty local preachers, fifty thousand Church members, ten thousand probationers, eight thousand Sabbath-school teachers, fifty thousand scholars, and thousands of friends that would die for us rather than live without us. Now, for effect, just imagine all these in motion one way, and see what would follow. Are they singing? one hundred and flfty thousand strong! Did mortal man ever listen to such a thrill and sweep of melody. Are they giving to the Lord? What an offering of gold, frankincense, and myrrh, coming up from grateful hearts and open hands! The Queen of Sheba, were she present, would decline any comparison. Really it would seem as if we were afraid to try our strength, lest we should do somothing worth naming in history.

to try our strength, lest we should do somothing worth naming in history.

Well, we will foot up any how, lose or gain. Two hundred ministers; upon these we will put none other burden than that they shall agree to keep each other from disagreeing, and all work for the measure in thoir high position. Then the members named to give each one dollar; Probationers, (warm in their first love,) each one dollar; Sabbath-school teachers, each one dollar; children, each ten cents; friends, each one dollar; which makes in all one hundred and three thousand dollars! Is there anything discouraging or unlikely in this? Besides, we have special friends, not a few, that would give from five thousand down to one hundred dollars each. Where are they? say some. They are in the Methodist Church, and if they do not give where there is a clear propriety and necessity, they are unfaithful stewards that the Lord of the vineyard may cast out. Let us take courage, keep the object before us, go in for all that we ought to have, and never stop until we realize it.

Amen.

### LETTER FROM MR. TASKER,

### Commendatory of Rev. A. Manship's forthcoming Work.

It is expected that our faithful Agent, Rov. A. Manship, some time during the present Conference year, will issue his second work, the title of which will be "Reminiscences in the Tract Agency." This volume will be a great acquisition to the Tract Cause, and will show its practical workings. It will abound with cases of conversion brought about by the circulation of Tracts and Books, and the labors of colporteurs. Having read a considerable portion of this contemplated work in manuscript, I hesitate not to say, this volume will be highly interesting to all our friends. The style is peculiarly animated, varied and impressive, full of thrilling fact and apostolic spirit. All who know or have heard of the author, will here see him the ardent advocate of every good thing, and a fund of information interesting in the Tract Cause and general religious work, highly important to every lover of the cause of Christ. We hespeak for it a large sale and profitable perusal.

The volume will be 12 mo., over 400 pages neatly bound in cloth, at \$1,00. For various reasons this enterprize is well deserving the encouragement of our friends, and I hope many names as subscribers will be early sent to the author at 119 North Sixth Street.

We understand the payment is not required until the book is delivered.

There is a propriety in our friends subscribing for the work before it comes out, as Mr. Manship publishes the book on his own responsibility, and desires to know of a certainty that he will be encouraged (being unable to sustain loss) in this commendable undertaking, which must give an impetus to this great cause.

Respectfully Yours, &c.,

THOS. T. TASKER, Sr.

# Resolutions of the Tract Committee.

At our recent Conference, the Tract Committee, consisting of the Rev's John C. Thomas, Charles Hill, John Shields, Chas. I. Thompson, John C. Gracey and Allen John, after looking at this matter thoroughly, were a unit, and presented the following Resolutions to the Conference, which were adopted with the greatest cordiality, and without any debate.

Resolved, That we highly esteem the Tract Society as an efficient instrumentality for the dissemination of our religious literature, and as an important auxiliary to the regular pastorate.

Resolved, That we have great confidence in the Board of Managers of the Philadelphia Conference Tract Society, and approve of their liberality and zeal in behalf of the cause.

Resolved, That the Agent, Rev. A. Manship, has discharged his duties the past year, with his accustomed fidelity, tact and energy.

Resolved, That while we wish the regular operations of the Society could be carried on by the regular pasterate, yet we deem this at present inexpedient, and in view of the exigencies of the ease, recommend the re-appointment of the Rev. A. Manship, as Agent for the ensuing year.

Resolved, That the Tract Collection be continued, and that we will co-operate with the Agent, as far as practicable, in the taking of the same.

Resolved, That we will use our influence to extend the circulation of the Tract paper entitled the "Good News."

# The "Good News."

We can furnish the "Good News" at the following rates:—100 copies at \$8.00—50 copies at \$4.50—10 copies at \$1.00; and places that give Tract Collections, can have their pro rata division of the same in "Good News" instead of Tracts, if they so prefer.

Let Local Societies be formed all over our Conference, auxiliary to the Conference Tract Society: first, for the good that may be done in your midst, and secondly, to be more efficient in raising funds to aid us in carrying forward the work in all its features in the neglected parts of our own Conference, and elsewhere. In regard to this movement of the Church, may it be truthfully said, "The people have a mind for the work."

#### FORM OF BEQUEST.

I give and bequeath unto the Philadelphia Conference Tract Society—Here describe the amount of money or the description of Personal Property.)

#### FORM OF DEVISE.

I give and devise unto the Philadelphia Conference Tract Society, its successors and assigns, forever—(Here describe the Real Estate intended to be given.)

## CHARTER

OF THE

#### PHILADELPHIA CONFERENCE TRACT SOCIETY.

Whereas, The following named persons, eitizens of this commonwealth: Thomas T. Tasker, Colston Hieskell, James B. Lougaere, Thomas K. Peterson, Joseph Castle, Anthony Atwood, John D. Curtis, Joseph Mason, Wesley Kenney, Valentine Gray, James R. Anderson, Alfred Cookman, Franklin Moore, William Bishop, Thomas A. Fornley, J. B. McCollough, J. E. Meredith, J. B. Maddux, Andrew Manship, Andrew Longaere, J. B. Dare, John Githens, J. Adamson, M. Barnes, Samuel Sappington, William H. Hubbert, Charles Mansfield, Charles Hill, William A. Leary, William Rhoads, Robert Boone and J. Early, have together, with other citizens, associated for the purpose of distributing and circulating moral and religious books and tracts, and for that purpose have formed a society in the City of Philadelphia, and now desire to be incorporated agreeably to the provisions of the Act of the General Assembly of Pennsylvania, entitled "An act to confer on certain associations of the citizens of this commonwealth, the powers and immunities of corporations and bodies politic in law." They therefore doclare the following to he the ohjects, articles, and conditions of their Association; agreeably to which they desire to be incorporated, viz: This Society shall he called "The Philadelphia Conference Tract Society;" and by that name shall have perpetual succession, have a common seal, make contracts, may suc and be sucd, plead and he impleaded in any court of record, or in any other place whatever, and may also take and hold any real or personal estate conveyed to them by gift, grant, hargain and sale, devise, bequest, or other alienation whatsoever, and sell and convey the same. For the more convenient transaction of business, however, the corporato powers and authority of this Society shall be vested in the Officers and Managers, who shall he elected as provided in the Constitution herounto annexed; who shall have power as a body, corporate in law to hold and convey such estate, real, personal and mixed, as may be required for the objects of the Soci

The objects of this Society shall be the circulation of moral and religious books, tracts and periodicals, especially such as are issued, authorized, or approved by the Methodist Episcopal Church. The affairs of the Society shall be regulated, and the duties of its officers prescribed, by such By-Laws, not inconsistent with the Constitution and laws of this Commonwealth, or the provisions of this charter; as may be adopted by the Society at a meeting or meetings called for that purpose; or as is provided by the Constitution hereunto annexed, in Article VI, by the Board of Officers and Managers.

### Constitution

#### Of the Tract Society of the Philadelphia Annual Conference of the Methodist Episcopal Church.

ARTICLE I. This Society shall be called "THE PHILADELPHIA CONFERENCE TRACT Society," and shall be auxiliary to the Tract Society of the Methodist Episcopal Church.

ARTICLE II. The objects of this Society shall be to promote the purpose of the Parent Society, by raising funds for it, and circulating books, tracts, and periodicals within the bounds of the Conference.

ARTICLE III. The officers shall be a President, five Vice Presidents, a Corresponding Secretary, a Recording Secretary, a Treasurer, a General Agent, and twenty-five Managers to be composed of Ministers and Laymen, all of whom shall reside in the City of Philadelphia. The Presiding Bishop of the Conference shall be the President, and the General Agent appointed by him the Corresponding Socretary.

ARTICLE IV. The payment of one dollar annually shall constitute a member of this Society; of five dollars at one time a member for life; of twenty dollars at one

time a life patron.

ARTICLE V. The Officers shall perform the duties of their offices respectively. The Recording Secretary shall keep the minutes and give notice of meetings of the Society and of the Managers. The Treasurer shall keep the funds received by him subject to the order of the Board, and shall make a certified statement of his accounts to each annual meeting; and shall furnish the same to the Board of Managers whenever so roquested by them.

ARTICLE VI. The business of the Society in the intervals between the Annual Meetings, shall be transacted by the Board of Officers, who shall have authority to make By-Laws for their own government, and to fill vacancies occurring in their

own body.

ARTICLE VII. The Corrssponding Secretary shall make a report to each Annual Meeting of the Society. The Annual Meeting and Anniversary shall be held at the time and place of the session of the Conference, at which the election of officers for the ensuing year shall take place, who shall continue in office until their successors are appointed.

ARTICLE VIII. This Constitution may be altered or amended by the concurrent agreement of the Board of Officers, and the members of the Society, at any of their

respective regular meetings.

C. Hieskell, M. Barnes, W. Kenney, Jos. Adamson, Chas. Hill, James W. Earley, Franklin Moore, Wm. Bishop, Wm. H. Hubbert, Wm. Rhoads,

James B. Longaere, Thomas K. Peterson, Joseph Castle, Andrew Longacre, Samuel Sappington, James B. Dare, Charles F. Mansfield, Alfred Cookman, John H. Githens, Jas. E. Meredith, Thomas T. Tasker, Sen., Anthony Atwood,

W. A. Leary, Scn., J. D. Curtis, J. B. Maddux, Andrew Manship, Robert Boone, J. B. McCullough, Valentine Gray, Joseph Mason, J. R. Anderson, T. A. Fernley,

Recorded in the Office for Recording Deeds, &c., in and for the City and County of Philadelphia, in Miscellaneous Book R. D. W., No. 1, page 621, &c.

Witness my hand and seal of Office, this first day of March, A. D., 1859.

[SEAL.]

ALBERT D. BOILEAU, Recorder.

Per M. MYERS.

## Life Directors.

Rev. T. T. Tasker,

" J. A. Massey,

" W. C. Robinson,

" Solomon M. Cooper,

" S. R Gillingham,

" Andrew Longacre,

Rev. J. B. McCullough,

" R. H. Pattison,

E. J. Worne, Esq.,

C. Hieskell, Esq.,

John Wilmer, Esq.,

McLaughlin, Rev. George W.

Rev. F. Hodgson, E. J. Yard, Esq.,

Rev. Mr. Cather, of Ireland,

Mrs. Cather,

Rev. J. B. Ayars.

Rev. N. Heston,

" J. Cunningham,

" S. Beck,

" S. Beck,

" Geo. Quigley,
" D. R. Thomas,

" J. Humphries,

" T. J. Quigley,

" John A. Roche,

Rev. J. II. Alday,

" M. D. Kurtz,

" E. R. Williams,

Mrs. Mary Elsegood,

Benjamin Milnes,

II. D. Hodgson,

Rev. E. J. Way,

Gideon Roberts,

Rev. J. Y. Ashton,

Mr. Rudolph,

Mr. Mason,

Rev. J. H. Turner,

" R. Gerry,

" J. McCarter,

" Wm. Urie.

Subsequently the following Life Directors have been made as arranged alphabetically.

Ashmead, Samuel
Agnew, Wm. G. E.
Brisbane, Rev. William
Bodine, J. F.
Biddleman, Daniel
Chapman, Sr., Wm.
Cummings, Alexander
Coombe, Rev. Pennell
Caughey, Rev. James
Cook, Rev. Charles D. D.
Dickerson, Rev. Jacob

Dalrymple, Rev. Wm.
DeHaven, Hugh
Earley, James W.
Fernley, Rev. Thomas A.
Grecnbank, Rev. R. M.
Hieskell, C.
Hacker, Wm. P.
Longacre, Rev. Andrew
Manship, Rev. Andrew
Much, Adam

Mason, Rev. Joseph Merrett, Rev. James Milligan, Wm. C. Neill, Rev. James Taft, Rev. John L. Turner, Rev. John C. Todd, Rev. Rev. John C. Todd, Rev. R. W. White, Rev. Henry Wright, Archihald

Ames, Rev. Bishop Atwood, Rev. Anthony Anderson, Rev. James R. Anderson, Mrs. J. R. Asbury M. E. Sabbath School Wilmington, Del. Aldridge, Samuel H. Byrum, Ralph Bartine, Rev. David W. Bateman, James E. Chuch Creek Sabbath School, Columbia Sabbath School, Cook, Rev. Charles Cohocksink Sabbath School, Cambridge Sabbath School, Dover M. E. do. DeHaven, Hugh Gregg, Rev. John C.

Gray, Rev. Wm. L. Griffenburg, C. F. Hall, Hon Williard Hughlett, Mrs. Martha Harrisburg M. E. Sabhath S. Haines, Mrs. Theadocia Hughes, Rev. L. B. Hill, Charles Heysinger, Rev. I. Lorin King, Rev. James N. Kenney, Rcv. Weslcy Kollock, Rev. Burton King, Rev. Henry G. Kingsley, Dr. C. A. Loomis, Rev. George Magee, Rev. Joseph N. Matchett, Francis

Mullen, Rev. William Miller, Rev. Elijah Miller, S. Orum, Rev. Gasaway Quinn, Rev. William Jr. Quigley, Rev. T. J. D.D. Rankin, Rev. William A. Street, Rev. John Summerfield Sabbath School, Stephenson, William C. Sewall, Rev. Benjamin Trinity M. E. Sabbath School, Fifth Street M. E. S. School, Thompson, Rev. Charles I. Turner Rev. Curtis F. Wharton St. M. E. Sabbath S. Waynesburg M. E. Sabbath S.

# Life Members.

The following persons have been constituted Life Members of the Philadelphia Conference Tract Society, by the payment of Five Dollars at oue time.

Fernley, Rev. T. A.

Arrison, Mr. Anderson, S. A. Bates, D., Esq. Boon, Ann Burson, Stroud Bunker, Rev. T. Boweu, Mrs. Bowen, Mr. Bodine, Rev. H. A. Browu, II. . Beaty, Wm. Bell, Mr. Brady, Mr. Baily, Rev. Milton Corson, S. Carter, Mary Carlisle, Rev. Joseph Cain, Richard Clark, Mr. Clifton, Susan Cazier, T. C. Casey, Mr. Casey, Mrs. Cox, Samuel Deal, Ann Dixon, George Davis, Judge Dailey, Mr. Dilks, Rebecca Dickens, Mr. Dilks, Mr. Esrey, John Emboddy, Mrs. Earley, D. C. Edgar, Anna Entwistle, Rev. J.

Grissinger, Mr. Gladding, Rev. John Harmer, Samuel, Sr. Harmer, Samuel Harmer, Rev. S. Y. Hudsou, Mrs. Hobbs, Rev. II. Hargis, Rev. J. Hare, Rev. S. G. Harrington, S. Hill, Rev. C. Hill, Susan S. Horsey, Wm. G. Hodgson, Ann Hanson, E. Hanson, Elizabeth Hammond, Rev. Wm. Hopkins, Mr. Irelaud, Geo. Irwin, Rev. S. Jester, Miss Jackson, Rev. Wm. Karsner, L. R. Kensell, Mrs. Kurtz, Mrs. Lewis, Rev. C. T. Longacre, J. A. Lee, Shadrach Lane, Mr. (Mariner's Bethel,) McCafferty, Mr. McCullough, Rev. J. B. Millelson, Rev. J. Maddux, Rev. J. B. McCord, James Miller, B. R. Mullen, James

McCullough, J. J. McCauley, Samuel McCambridge, R. Null, Mr. Peake, Daniel Price, Mr. Peck, Rev. J. T. D. D. Perry, Wm. Pike, John F. Phœbus, Rev. Geo. A. Plowman, Mr. Patterson, Rev. D. L. Peterson, P. Peterson, Mary A. Quimby, Rev. John Quigley, Mrs. G. Riddle, Mrs. J. Roche, Mrs. J. A. Simpson, Rev. T. Stockton, Joseph Smith, Mrs. Sherman, Mr. Sumption, Mary Sharpless, J. J. Segnior, Mr. Shubert, Henry Thomas, Mr. J. B. Talley, Ann Turner, Rev. J. H. Thomas, Rev. John C. Wilson, Charles W. Wetherby, Samuel Willis, Rev. Jonathan S. Walters, C. Winchester, A. Wright, Mr. West, Mr. Young, Thomas Zimmerman, Mary A.

#### ADDITIONAL LIST OF LIFE MEMBERS.

Aspril, Leonard V.
Atwood, Miss Emma J.
Atwood, Rev. Mrs.
Allen, Rev. John
Allen, Rev. Mrs.
Ames, Rev. B. F.
Ayares, Rev. James B.
Ayares, Rev. Mrs.
Andrews, Henry
Aldrid, John
Ayers, Miss Annie E.

Asbury S. School, (W. P.)

Farmer, Edward

Farr, Joseph

Ford, John

Asbury Infant M.. E. S. S.,
Asey, Mrs. Lydia
Anderson, Edward
Burkart, Henry
Barnes, Alonzo
Bryan, Anna
Bailey, John W.
Brisbane, Rev. Wm.
Brisbane, Rev. Mrs.
Baggs, John
Brown, Jessee
Bissey, Rev. Mrs.

Miller, Mary Ann

Mead, John O.

Bond, Margaret A.
Barnes, Wm. W.
Boon, Robert,
Boon, Mrs. Robert
Barnes, Miss Matilda
Brady, Mrs. M. J.
Bell, Rev. John
Bryson, James H.
Bryson, Mrs. Emma
Bryson, James Henry,
Bryson, Miss Maggie,

Bennett, John Bennett, Mrs. Arcade Broadwater, David Bell, Anthony Burton, Sallie S. Bunting, Maria C. Banks, Robert Banks, Mrs. Robert Brewster, Mrs. Charles O. Bateman, James Bruner, Jacob Burrell, Rev. Wm. II. Burrell, Rev. Mrs. Brown, Rev. George Bushard, Miss Rebecca Bishop, Rev. Wm. Benedict, Capt. John Barnett, Susan A. Blizzard, J. E. Bowen, Almira Zane Boggs, David Beck, Wm. P. Brubaker, Mr. Millersburg, Bell, John Battey, John W. Cochran, Margaret V. Cannon, William Cannon, Isaac Caldwell, Rev. John Crouch, Rev. C. J. Cutler, George P. Chaplain, Mrs. Martha Crawford, Rayno Collins, Thomas Manship Chambers, Eliza A. Crawford, Rev. Richard Cook, Rev. Charles, D. D. Challenger, Sr., Thomas Chatten, John Collier, Rcv. Robert L. Chatten, Sarah Chatham, B. F., M. D. Conn, Mr. Joseph Carter, Capt. Robert Conwell, Joseph Conner, Mrs. Mary Conner, Jr., Frederick W. Chandler, Sylvester R. Copes, Mrs. A. Chaplain, Rev. John F. Cadmus, Jeremiah Chamberlain, Samuel Cox, Sarah Culen, John

Custer, Mr. Daniel Castner, Mr. Jacob Corkray, James Cochran, Mr. Conner, Sr., Frederick W. Causey, Governor Peter F. Clark, Clement Clark, Wm. II. Clark, Mary Etta Clark, Rcv. Jeremiah Cather, Rev. Andrew Conuer, James Carrow, Timothy Cooper, Rev. Solomon M. Cunningham, Hannah Downs, Capt. James S. Draper, Samuel Dehaven, Hugh Delahay, Jesse Davis, Robert Dych, Mrs. Ellen Dubois, Mr. Cornelius Dobson, Rev. Samuel Davis, Leonard S. Dehaven, A. II. Dubois, Rev. R. P. Draper, Mrs. Rachel B. Davidson, L. P. Dodd, Rev. R. D. Dilks, Hannah Donnelly, Rev. John W. Deykine, Mr. of Newcastle, Davis, Rcv. James Elliott, Rev. J. W., of Accomac, Haywood, Benjamin Ellicott, Wm. II. Ellicott, Mr. Earle, John C. Errickson, Mrs. Margaret E. Enos, Thomas T. Frauntz, Simon Flanders, Alfred Fernley, Rev. Mrs. T. A. Fisher, William Finswait, Thomas Feddeman, Elizabeth Fosqua, Elizabeth Fow, John Fountain, Mrs. Eliza Ann Fury, Miss Jane Friend, Rev. Gabriel Fields, Captain Flowers, Phebe

Fuller, Daniel L.

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